These attitudes and customs associated with securing aquatic products in Siaton illustrate how Catholicism overlaid the ancient religious concepts. Animism and Catholicism operate in different conceptual frames of reference and barriofolk shift from one to the other without any severe conflict. This situation may explain the relative ease with which the Spanish padres "converted" Filipinos to Catholicism in the past.

The technology of aquatic products, like that of agriculture, also illustrates the sexual division of labor. Some activities are strictly male or female; for a male to participate in women's activities would render him suspect. For example, the only men in Caticugan who were vendors of vegetables, guhang or rice cakes, were individuals known to the barriofolk as bayutes, highly feminine-acting men. There are some activities that either a male or a female may perform as far as the participants' physical strength is concerned, or take into consideration the restricted mobility of most women. The concept of menstrual pollution is another factor; e.g., women should not climb guhang trees (spoil flavor of drink), approach men making boats (the wood might crack), or approach the fish corral (the bonsod's luck might be lost). Age may modify one's role in certain activities. For example, old men may and do help women gather clams and snails at the seashore, an activity in which most young men would not think of participating.

The religious concepts of Caticugan barriofolk are integrated into most aspects of their culture. Religion

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is not concentrated in Sunday church services or certain holy days. Religion is practiced every day by the barriofolk, be they planting crops, hunting a wild pig, or building equipment for "harvesting" the products of river and sea. There is hardly an agricultural or aquatic activity that is not enmeshed, directly or indirectly, in the basic religious habits of the people.

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This fact makes it difficult to convince rural people of the wisdom of modifying food-producing activities. Acceptance of a new agricultural method may involve more than substitution of new for old techniques. New methods may involve changes in religious concepts. This situation, I think, partially explains the fully documented resistance to modification of their food-producing activities manifested by most barriofolk--a resistance that confuses and annoys many American experts. These persons fail to realize that it is one thing to change a planting or harvesting method and quite another thing to change a religious concept intertwined with the former. A more careful and comprehensive study of the interrelations of religious beliefs with technological activities in the barrios could facilitate to a more realistic program for improving the food-producing activities.